WRL News

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Protest University's Research of Nuclear Arms

by Scott Ullman

This photo shows some of the 60 demonstrators who turned out at a recent meeting of the University of California's Board of Regents in San Francisco. Under consideration at the meeting was renewal of contracts between the University, whose labs at Livermore and Los Alamos research and design America's nuclear arsenal, and the Energy Research & Development Administration.

Photo from Celebrations

Governor Brown's presence at the meeting resulted in good media coverage for the demo. As he arrived, he was handed a leaflet in the format of a diploma. The leaflet called on the University to "Open up the renewal process for meaningful public review and input so that U.S. nuclear policy and the University's role in the arms race can be assessed; include in any new contracts provisions for phasing out the nuclear weapons work and converting the labs to more useful, nonpolluting technologies; remove the large amounts of deadly plutonium from the labs pending independent environmental reviews, and make full publication of the existing safeguards to determine if they are adequate."

Sponsoring the demo was the U.C. Nuclear Weapons Lab Conversion Project, a coalition group initiated by WRL/West last September. The coalition includes many peace groups and enjoys considerable student support and some faculty support.

In an article in the Bulletin of the Atomic Scientists, its editor, Samuel Day wrote: "In focusing on the (two) laboratories, it (the Project) has correctly identified two principal mainsprings of the nuclear arms race." He added... "potentially it (the Project) is something to be reckoned with."

The Project's program is ongoing. April 23 on the Berkely campus, where on March 5 we held a well-attended teach-in, we will be conducting workshops as part of Environmental Day. A week thereafter, as part of a day-long event in the Livermore community, where the lab is located, we'll be having an evening feast trying, informally, to speak to lab employees and residents. It will be followed by a debate with a lab official at a local church.

HOLD THIS DATE

WRL NATIONAL CONFERENCE
August 11-14 1977

The War Resisters League will be holding the national conference at the Gwinwood Conference and Retreat Center August 11-14 1977 in Lacey, Washington (near Olympia—two hours south of Seattle). Gwinwood is located on 26 acres amidst woods and lake waters. Many recreational facilities are available. Cabins as well as space for tents and campers are available. Fees are low...three days food and housing approximately $24, plus $5 registration fee. If you camp, the cost is even less. This summer will be beautiful in the Northwest. Plan your vacation around the WRL National Conference! The National Committee will meet following the conference from August 14-16 at Gwinwood.

The Southeast Regional Office

by Diane Spaugh

As of March 1, a new regional office of WRL has been established in the Southeast. The office is located in Chapel Hill, NC, with Steve Sumerford and me as its coordinators. Both of us are native North Carolinians and have been active with the Chapel Hill WRL since its beginning in 1974. We have made a three-year commitment to the regional office, and the following article is a brief summary of our future plans for WRL/Southeast.

With the election of a southerner as president, the south if beginning to blend more and more into the national picture, at least on the surface. But, look beneath the surface and you will find a deeply-rooted history of repression, sexism, racism, and poverty. Had it not been for the widespread nonviolent direct action of the 50's and 60's, the south might easily be more than 40 years behind the times. For, while there is still much racism and repression in the south, their most blatant forms have been eliminated by the actions of the Civil Rights struggle. This is no small accomplishment, and it is a constant reminder to all southerners of the power of nonviolence.

WRL played an important role in that struggle, but there are still many problems today which must be confronted by nonviolent direct action.

One of our most immediate concerns is the death penalty. There are three states where executions are likely to occur sometime in the near future, and they are all southern states—Georgia, Texas, and Florida. We are helping the Southern Coalition on Jails and Prisons to mobilize people throughout the south to participate in a nationwide demonstration on April 9-10, in Atlanta, Georgia.

Another southern situation which is currently receiving national attention is the boycott of J.P. Stevens. We are actively supporting that struggle in several ways. The Stevens boycott is very important, as a victory will be a signal to all industry that it cannot continue to move south in order to take advantage of and perpetuate a vast cheap labor supply. Low wages are, of course, directly related to the low percentage of unionized workers in the south. The low wages also contribute directly to the higher illiteracy rate, scarce housing and poor health rampant in the south.

One of the long-term programs of WRL/Southeast is Disarmament/Peace Conversion. The goal of this program is to develop a comprehensive challenge to the incredible impact that militarism has on the region. The south is, of course, a prime region for peace conversion work. With its disproportionate share of military bases and defense jobs, the south has, since World War II, built its political economy on the military dollar, and this is reflected in every aspect of southern life. This dependency on an ever-rising defense budget produces employment insecurity, fewer jobs and worthless products.

Steve Sumerford

The disarmament/peace conversion program will, through education and direct action, present the moral and practical arguments for disarmament and alternative economic development.

Another major program area of WRL/Southeast is feminism and nonviolence. With an ever-increasing public awareness of the discrimination suffered by women and gay people, we feel strongly that WRL/Southeast be a tool for consciousness-raising in the south. A pacifist perspective that encourages love and compassion for all human beings is essential for creating a society free of sexism and discrimination. Some of the issues to which this program will address itself are: women and multinational corporations, gay rights, battered women, rape, and nonviolent self-defense. We also feel that it is very important that women and men get together in relaxed and secure situations to discuss the feminist perspective and what that means to us as pacifists. Therefore, we plan to initiate local and regional conferences on Feminism and Nonviolence.

Diane Spaugh

Of course, our primary organizing task is to help establish and maintain new WRL locals throughout the southeast. Presently, there are only two WRL locals in the south—Atlanta and Chapel Hill. We hope that through our organizing and our programs, we will not only stimulate new locals, but also initiate direct actions, regional conferences, speaking tours, and an increase in active WRL membership.

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Boycott J.P. Stevens

Photo by Karl Bissinger

A few WRLers were among some 2000 pickets who surrounded the J.P. Stevens Tower in New York March 1 on the occasion of the annual stockholders meeting. Others, who had bought a share or two, went inside to raise at the meeting the issue of the company's antiquated open shop policy. The J.P. Stevens boycott has been put high on the action program of the recently opened southeastern WRL regional office, located in North Carolina. (The 14 Stevens plants are in North and South Carolina.) Boycott informational packets, issued by the national boycott committee, have been sent to the WRL key list. J.P. Stevens, second largest corporation in the textile industry, refuses to deal with unions.

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REPORT ON MIDDLE EAST PEACE CONFERENCE

by Edna Coleman

''New Imperative for Israeli-Palestinian Peace'' was the title of a national conference sponsored by the American Friends Service Committee in Washington, D.C. on February 11-14, 1977. Approximately 250 people from 69 cities participated in the weekend of activities.

Palestinians, Arabs, Jews (Zionists and non-Zionists) church, and peace people met to struggle in dialogue among themselves; to develop programs that would facilitate discussion and public opinion toward a peaceful and equitable settlement in the Middle East; and to discuss the prospects for peace under the Carter Administration.

There was no attempt to pass resolutions but rather to center discussion, comments, and exchanges around the speakers' presentations and the AFSC beliefs that:

—the dispute between Jewish and Palestinian nationalism is at the center of the conflict.

—the State of Israel has a right to security within its 1967 borders.

—the Palestinians have a right to an independent state of their own

—all substantially involved parties including the PLO and the USSR should be included in negotiations

—concern must be expressed about the arms race; recognition must be given that the U.S. is the leading supplier of arms to the region.

Among the speakers were Matti Peled, Israel Council for Israeli Palestinian Peace; Richard Falk, Professor of International Law at Princeton University; Everett Mendelsohn, History of Science Professor at Harvard University; and Isam Sartowi, PLO representative who delivered his speech via telephone from Paris. Sabri Jiryis, Palestinian National Council member of the PLO, had been scheduled to speak during the weekend. Isam had been substituted for Sabri when the U.S. State Department denied Sabri a visa on the basis that his admittance to the U.S. would compromise the government prior to Secretary Cyrus Vance's trip to the Middle East. Panelists dealt with programmatic implications and developing working relationships with Congress and media.

Some points emphasized during the conference were excessive arms sales to the area, chance of a nuclear war, recognition of the PLO, secure Israeli borders, and a two-state solution.

The fact that the Zionist Organization of America picketed the conference on Sunday (''because of the

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Pacifists and Southern Africa

By Jim Bristol

Over the years, not surprisingly, many of the same concerns keep arising as pacifists attempt to participate in the struggle for liberation and justice, whether within our own country or in the larger context of Asia, Africa and Latin America. Pacifists differ in personality, in their insights, in the interpretations they place upon various facets of the pacifist approach to life and struggle. These differences moreover, deeply and sincerely held, make it difficult for one to see another's point of view. One pacifist's common sense all too easily becomes another's high blood pressure.

I bear this all in mind as I attempt to consider some of these concerns, among which are the following:

—we should be more positive in our approach;

—we should strive to bring contending parties together, to build bridges and promote understanding;

—we should engage in reconciling efforts;

—we should not be "partisan" (supporting liberation aspirations and movements);

—we should reject the armed violence of the freedom fighters;

—we should relate to white people in southern Africa, as well as to blacks, and should be concerned with the whites are treated justly in the transition from white minority to black majority rule;

—we should make love and nonviolence effective forces in the struggle for the liberation of the peoples of southern Africa.

These concerns are deeply held by a number of dedicated pacifists. By way of responding I will not attempt to match every concern with some brilliant insight of my own. Instead I will to some extent draw upon relevant statements and presentations I have recently prepared. They state fairly precisely what my beliefs and my experience have led me to perceive as being true in regard to admittedly difficult problems and dilemmas.

Accentuating the Positive

Somehow, we are told, pacifists should be more positive in making suggestions for action re southern Africa. We should urge our government to do positive things; we should discover positive things to do ourselves instead of primarily urging the withdrawal of U.S. business, industrial and financial interests from southern Africa.

The impact which the U.S. has made in that part of the world in times past has been largely negative and destructive. We have supported European colonialism, white minority rule and domination, and our corporate and financial involvement in South Africa (in particular) supports and undergirds apartheid. Therefore, it appears to many of us that the *most positive thing* the United States can do is to *get out* of southern Africa. Once we had clearly pulled out and broken with the past and with our past impact there, it would be, at least, theoretically, possible to begin to exert a different kind of influence. I do not, however, see our effecting a genuine change in the U.S. role until we have first broken with the old and still continuing pattern of our involvement in southern Africa.

One point should be stressed in all such discussions. I believe, namely, that to say "NO" to wrong and evil is in many situations the *most positve* thing we can do. I could write an essay on this, and cite many situations in which that has been and continues to be true.

Two Pacifist Views

Over the years two views have been constantly held by pacificts and these views, although they can be mutually supportive if rightly understood and practiced, have often come into conflict:

1) One stresses the importance of reconciling opposing positions, of seeing the views of those on both sides of the struggle, the need to bring people in conflict together, the importance of doing constructive work, of taking positive initiatives;

2) the other emphasizes the importance of securing justice, underlining the fact that peace which is other than the absence of overt war can only be built on justice. Identification with the underdog, with the victims of a situation is stressed and attempted; nonviolent support for their struggle is organized wherever possible.

Both views are contending as regards our efforts for liberation and peace in southern Africa) for what it is worth I am persuaded by the second view.

Points to Bear in Mind

Four points should be made in this connection:

1) it is difficult to see right and wrong on both sides in certain situations; certainly one such situation is that of the suppression of black Africans by white Europeans in southern Africa;

2) there is violence in the status quo in southern Africa—the violence of grinding poverty, hunger, unemployment, lack of decent education, vicious discrimination; above all, there is the violence of apartheid, and abomination to any who hold basic pacifist values; steady and continuous violence is expressed in the status quo *without a shot being fired*;

3) there is the violence of "law and order"—the violence of unjust laws, the pass system, police raids at night, the shooting down of children, the disappearances of people, detention without charge, to mention only a few;

4) struggle is essential, if fundamental social and political changes are to come in any situation; certainly that has never been more true than in the southern Africa scene. The deeply entrenched white power structure of southern Africa, especially of South Africa, cannot be replaced without intense and costly struggle.

I realize that my argument becomes almost a justification for war, and I reject the neccesity for armed struggle and war in any situation. I continue to believe that non-

violent methods of waging vigorous struggle can be devised, and therefore I will not admit (because I do not believe it is true) that there is no alternative but violence in certain situations. Others, however, and in particular the oppressed who are engaged in the struggle for their own freedom, see violence as the only alternative to continued exploitation and oppression, and whereas I am unable in my own conscience to support that violent struggle, I certainly do not feel that I should argue with them against it, especially when it is my own nation and my own privileged society which is involved in the oppression under which they suffer. Instead, it seems to me, I should work to effect radical alterations in the political and economic system, so that I and my political and economic system get off their backs.

Perception and Frustration

One of the problems that pacifists face is that, in their sincere desire to avoid violence, they may not be sufficiently perceptive as regards such efforts as "negotiations" for majority rule. Obviously, "negotiations" can, in fact, be merely a cloak for appeasement; they can be simply a way of continuing the status quo.

In much the same way the neocolonialist system that goes no further than to substitute black faces for white faces in an essentially exploitative system can be construed as "liberation." In order to avoid that situation, most people (in many parts of the world and throughout many generations) have believed that there must be armed struggle and violent revolution in order to usher in a new system that does away with the old exploitation. It seems to me that a pacifist must understand the need for genuine and thorough-going change, even though he is unable to agree that this can be done *only* by armed violence. I do myself believe that by nonviolent direct action and radical alterations carried out in a nonviolent fashion revolution can be effected, but the frustration for the pacifist is that there are so few people who agree (see my Quaker Service Bulletin article) and therefore we are not able to engage in the struggle as we desire to do.

Frankly, I think that the pacifist is in a very frustrating position as regards relating to the liberation struggles, at the same time that I do not think we must be resigned to being ineffective. We can educate re: the situation, just as we educated and spread information re: Vietnam; we can work on our own government, and prevent the worst mistakes from being made (as witness the defeat of legislation last winter that would have extended and increased aid to the FNLA in Angola); we can work against increased and even continuing current bank loans to South Africa, and against other corporate and financial involvement in the whole of Southern Africa. These are practical and influential actions, and the liberation movements value them.

Amplification

Today I believe that our chief effort should be directed toward trying to educate Americans about southern Africa issues. As we are able to furnish them with information about the way in which the U.S. government, banks and corporations have consistently supported the white minority regimes in southern Africa, we will hopefully move them to influence that same government and those same banks and corporations to withdraw support from South African institutions and from the perpetuation of the apartheid regimes.

The history has been a long one, with which many of us are all too familiar. The United States supported Portuguese colonialism until Portugal agreed to the liberation of Mozambique and Angola. From 1969 until the establishment of the MPLA government in Angola in early 1976 U.S. policy (as set forth in the notorious National Security Studies Memorandum 39) was to pay lip service to majority rule and liberation for southern Africa, while in actual fact throwing our weight behind the white regimes. More recently a consortium of U.S. banks has been lending very large sums of money to South Africa. During the first 9 months of 1976 $800,000,000 was loaned, bringing the total involvement of U.S. financial institutions in South Africa to two billion dollars. Since 1972 U.S. investments in business operations in South Africa have grown at the rate of 20% per year, until at present our total investments are at least $1.5 billion. Investments in South Africa have been extremely profitable, producing returns of from 18% to 19% (compared to 11% for most foreign investments, and less than 10% within the United States).

South Africa, as well as the white regime in Rhodesia and the South African control of Namibia, cannot long endure without both the tangible and intangible backing provided by U.S. public and private suport. Therefore, as believers in both nonviolence and justice, it behooves us to work for the withdrawal from South Africa, of both both public support and private assistance on the part of the United States and our financial and business institutions. Moreover, we must send no arms; we must work for an arms embargo, and must be certain that the United States does not engage in covert action nor in covert operations in support of white oppression. Boycotts of South African goods and boycotts of U.S. corporations operating there are very much in order.

Conclusion

To work along the specific lines suggested earlier in this article to change the policies of both government *and* banks and corporations seems to me the practical course of action for a pacifist to pursue. It is, in fact, alternative to the spreading of war and the increase of violence. To conclude let me quote two paragraphs from my *Quaker Service Bulletin* article (Fall 1976):

"To me the lesson is clear. I must realize that because I am a white, middle class American, enjoying a pleasant and comfortable standard of living in a world where millions of women, men and little children to go bed hungry every night, I am included among the oppressors. Recognition of this fact leads me to the conclusion that I must try first to influence and persuade *my own people*, my fellow Americans, not those fighting to end the oppression under which they suffer.

"Such a course of action will at least greatly minimize the violence which freedom fighters feel compelled to use to reach their goals. In striving to convince my fellow citizens of the wisdom and rightness of such a policy I serve best the causes of *both* nonviolence *and* human freedom."

My Trip to Vietnam

by Carol Bragg

Vietnam is a country still laboring under the burdens of war. But it is also a country actively and energetically engaged in reconstruction. These are two of the observations of an American Friends Service Committee delegation just back from a 2½-week trip to reunified Vietnam. We travelled extensively in both north and south, flying from Hanoi down to Danang and then driving down Highway 1 to Quang Ngai, Qui Nhon, and Ho Chi Minh City (formerly Saigon). The group visited churches and pagodas, schools, hospitals, and agricultural projects; it met with Vice-Minister of Foreign Affairs Phan Hien, Minister of Education Nguyen Thi Binh, and Xuan Thuy, negotiator for the Democratic Republic of Vietnam at the Paris peace talks. In addition, the delegation talked to a number of people active with the Third Force opposition to the Thieu regime—Ngo Cong Duc, who works with *Tin Sang*, a non-governmental newspaper in Ho Chi Minh City; Buddhist nun Huynh Lien, a member of the National Assembly; and Fr. Chan Tin, a Catholic priest who headed the Committee to Reform the Prison System of South Vietnam, which was active during the days of political repression by the Thieu regime.

More than thirty years of war have left the landscape of Vietnam devastated, the people scarred both physically and psychologically, the economy sapped, and the culture degraded. Now, in peace, the Vietnamese must deal with the enormous problems left by the war: unexploded mines in the field, bomb craters which serve as breeding grounds for malaria-carrying mosquitoes, chemical poisons which cause birth defects and liver cancer, shortages of building materials needed for reconstruction, high unemployment, prostitution and drug addicition, orphans and amputees. The problems which confront the new government are staggering—one United Nations agency operating in Hanoi estimates that it will take 10-15 years to restore the country to its pre-war condition.

But despite the magnitude of these problems, the people and government are very busily working to rebuild the country. Everywhere we went people were involved in reconstruction. We saw people laying new roadbed for the Reunification Railroad, which now connects Hanoi and Ho Chi Minh City. We visited an extensive dike and dam system near My Lai, which was literally rebuilt by hand, requiring 250,000 work days to complete. We observed soldiers engaged in the tedious task of clearing mines from fields. We visited one of the pioneer villages in a new economic area near Saigon. All of these projects were being carried out in a spirit of unity and hope for the future. But they were also being carried out under unnecessarily adverse conditions—without the massive reconstruction aid which the U.S. government has a moral obligation to provide.

The new economic area we visited near Ho Chi Minh City is perhaps the most vivid single example we observed of both the overwhelming problems faced by post-war Vietnam and the incredible determination of the new government and the people themselves to find solutions to these problems. Song Be province, just northwest of Saigon, was part of the defense perimeter around that city and was one of the most heavily-contested areas in the South. The province includes the so-called Iron Triangle near Ben Cat, so-named because of the enormous quantity of bombs, artillery shells, and other ordnance rained on the area.

Before the war, the province was dotted with prosperous little farming vilages, rich cropland, and large, thriving rubber plantations. Then the United States, in pursuit of its policy of forced urbanization, bombed and shelled most of the province, driving the peasants away from their villages and into the cities. Chemical defoliants were used to poison the fields and denude forests which might otherwise have provided cover for the guerillas. Finally, huge bulldozers were brought in and razed what remained of the villages and rice paddies, leaving thousands of acres of land in Song Be totally barren and uninhabitable. Tens of thousands of farming people from the province were resettled in refugee camps in and near Saigon and the provincial capital. Once productive and self-sufficient farmers, these refugees joined the burgeoning ranks of the unemployed and led at best a marginal existence on government rice rations.

The forced urbanization policy, so vigorously pursued in Song Be and other provinces of the South, disrupted the economy in two ways. First, it destroyed the agricultural base of the country. Second, it made the resulting swollen urban centers of the South almost totally dependent upon foreign assistance. Vietnam, in the mid-1930's, was the second largest rice exporter in the world. By 1975, it was importing rice at a rate of 500,000 metric tons per year.

The first priority of the Socialist Republic of Vietnam, according to Vice-Minister of Foreign Affairs Phan Hien, is to increase food production to meet the country's food needs. To do so requires reclaiming arable land which was bombed, mined, defoliated, and bulldozed. It also means encouraging refugees and other jobless city dwellers to leave the cities and return to the fields. The new economic areas being established in the south are the new government's response to the dual need for land reclamation and productive work for the unemployed.

The new economic area of Song Be province consists of 52 villages of approximately 5000 people each. Tan Long village, located several kilometers from Highway 13, is reached by a winding,

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narrow, dusty dirt road. The village, begun in the fall of 1975, has been built from scratch in a treeless, desolate part of the province. The village now has a population of 5097 people and 997 families.

As in other villages of the new economic area, the government hired tractors from private firms to turn over earth which for many years lay fallow. Volunteer youth brigades and Liberation Army soldiers did the initial plowing and erected the wooden frames and thatched roofs for housing for the new settlers. Each family was allotted 1000 square meters for housing and 1¼ acres of land for farming. The government provided the new settlers with a 6-month supply of rice, figured at the standard rate of 13 kilos per person per month. After the first harvest, that amount was reduced to 10 kilos per person per month.

Since there are no buffalo or oxen in the village (more than half the country's draft animals were killed during the war) and there is no machinery, all work is done by hand—plowing, irrigation, and digging wells. The government has supplied the villagers with building materials, hoes, and other farm tools, and has assisted with the digging of wells. The destruction of all cover vegetation during the war resulted in the lowering of the water table, and irrigation during the dry season is a serious problem. The villagers are able to grow dry rice, sweet potatoes, beans, peanuts and some corn. But much of the land is planed in manioc—a starchy root vegetable of mediocre nutritional value—since it grows rapidly and needs little water.

Tan Long has a primary and secondary school and has just completed a literacy campaign for adults. There is also a village health station with three nurses and a doctor of traditional medicine. Each hamlet in the village has a solidarity committee of 20 families. In addition, there are youth and women's groups.

Most of the people of Tan Long has moved there from the city. Some of them previously lived in this area; others have always been city dwellers and are new to farming. Some 150,000 people have resettled in Song Be province since the war ended. While in Tan Long, we visited the home of a former taxi-cab driver from Saigon. He and the other 7 members of his family moved out to the village in October, 1975. They have found life in Tan Long very hard, but assured us that they have no intention of returning to the city. There are 700,000 jobless people in Saigon and people there must subsist on government handouts. Although life in Tan Long is difficult, there is a future in this rural village. "Besides," the woman explained to us, "life here is more relaxed than in the city."

The new economic areas are populated on a volunteer basis, and those who move out to these rural villages and don't like it are free to leave. Between 1 and 5% of those who have come to the Song Be new economic area have later returned to the city. But the vast majority seem to be committed to making new lives for themselves in the countryside.

The people of Tan Long village, as elsewhere in Vietnam, are confident and hopeful about the future. They will, if necessary, rebuild their country without American aid. But tractors, building materials, irrigation equipment, and medical supplies would make the task so much easier.

The United States spent more than $150 billion and 4 million tons of bombs to ravage the land and massacre the people of Vietnam. How long will it take until America sees fit to help heal the wounds of that war?

WEST AND EAST COAST TRAINING PROGRAMS

For the first time WRL membership has the opportunity to participate in organizing training programs on either coast. WRL national has been holding these sessions since 1972. This year is no exception. The session will be held June 14-24 in Voluntown, CT and New York City.

WRL/WEST, the Resource Center for Nonviolence, and the Ecumenical Peace Institute have jointly developed an excellent two week training session in nonviolence and organizing skills from June 17-30 in Northern California.

The purpose of the program is to train interested people in the theory and practical application of nonviolence to local organizing efforts. This will be done by exposing participants to a variety of organizing models, and sharing skills, ideas, problems, and encouragement relevant to the planned or actual organizing efforts of those attending.

A maximum of 15 persons will be accepted for the program. Priority will be given to people from the West Coast who plan to use the skills gained in specific nonviolent organizing efforts, and to those who can attend the entire program.

Cost for the two week session will be $70 to $90 per person (based on ability to pay), which will cover food, housing, program materials, and organizing expenses for the session. Some scholarship help will be available. Participants will need to pay their own transportation costs to and from the session and provide for their own incidental expenses.

The session will begin on the 17th of June in Santa Cruz and end on the 30th in San Francisco. Periods of time will also be spent in the Salinas/Watsonville and Palo Alto areas.

For a more detailed description of the program or an application form contact the Resource Center for Nonviolence, P.O. Box 2324, Santa Cruz, CA 95063; (Phone 408-423-1626).

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We also hope that our programs and organizing will eventually provide enough financial stability to become more and more self-sufficient.

In the words of one native southerner whose call to nonviolence was heard all over the world, "It is no longer a choice between violence and nonviolence. It is nonviolence or nonexistence."

JOIN THE TOKYO-HIROSHIMA WALK

Our Japanese brothers and sisters who walked with us last summer, have invited Continental Walkers to reciprocate by joining the Tokyo-Hiroshima Peace Walk, July 1 - Aug. 6. All expenses in Japan will be paid.

But participants will have to pay their air fare to and from Japan. Continental Walkers who are interested should write Rev. Masao Nippashi, c/o Nipponzan Myohoji, 308 West Yanonali, Santa Barbara, Calif. 93101. If there are enough volunteers for a charter flight, the air fare will be much less than otherwise.

From WRL, Jim Peck and, hopefully, four others will be going. (By "hopefully," we mean *if* WRL can raise sufficient funds for their air fare.)

BERGMAN'S GET CIVIL LIBERTIES AWARD

Walter and Frances Bergman, WRLers who recently sued the FBI for $1 million, are presented the 1976 Civil Liberties Award by Leonard Grossman, chairman of Michigan Civil Liberties Union. The suit is based on the FBI's failure to take preventive action during the first Freedom Ride to avert a Klan assault which left Bergman paralyzed.

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"BURMA SHAVE" TECHNIQUE...

...was used by Columbia (Mo.) WRLers in their demo against the B-1 Bomber on Jan. 22, the day of nationwide protest action.

WORLD PEACE TAX FUND BILL

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Mark Hatfield has introduced a World Peace Tax Fund (WPTF) bill in the Senate, which is the first time there has been a Senate bill. In late March or early April, Ron Dellums will again introduce the WPTF bill into the House so that it will be assigned the same number as it had inthe last session of Congress: H.R. 4897.

The bill calls for the establishment of a fund for people who would be certified as conscientious objectors for income tax purposes. The percentage of the Federal Budget which goes to the Department of Defense would be put into the Fund from each taxpayer's income taxes. The Fund would spend the money for research into nonviolent conflict resolution and disarmament efforts, international exchanges, international development, and public education in those areas.

The National Council for a World Peace Tax Fund (2111 Florida Avenue NW, Washington, D.C. 20008) encourages people to write their Senators and Congressperson to support the bill, which has been stuck in the House Ways and Means Committee in the past sessions of Congress.

presence of terrorists") and that there was a provocative speech by the Jewish Defense League (quietly listened to) highlighted a part of Peled's message that dialogue is harder to achieve in American polarized communities than in Israel.

Yet, a new Carter Administration perhaps offer the opportunity to effectively lobby for the elimination or limitation of arms sales to all Middle East countries, and to discuss a two-state solution with all that entails for the first time.

NORTHEAST REGIONAL GATHERING
June 24-26 1977

WRL will sponsor a Northeast Regional Gathering on Feminism and Pacifism at the Community for Creative Nonviolence in Voluntown, Connecticut the weekend of June 24-26. The purpose fo the gathering is to develop WRL program that integrates feminism with our pacifism. The cost of the weekend will be $15 for food and housing. Those interested should contact WRL as soon as possible for there is only room for 35-40 people.

THE PRINT SHOP
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